



Isaiah Studies

以賽亞書
研習系列



ISAIAH 7-12:
“IMMANUEL
PROPHECIES”
以賽亞書7-12章
「以馬內利的預言」

PART THREE 第三部:
MESSIAH IS COMING
ISA 9-10

彌賽亞即將來臨
以賽亞書9-10章





OUT OF HIS FORMATIVE VISION IN
CHAPTER 6 CAME WHAT ARE CALLED THE
“IMMANUEL PROPHECIES” IN ISA 7-12
以賽亞書7-12章的內容乃是出自於他原本在
第6章裡稱為「以馬內利的預言」裡的異象

IN ISA 7-12 WE HAVE THREE SUCCESSIVE IMMANUEL PROPHECIES 在以賽亞書7-12章裡有三個連續性的 以馬內利預言

1. (Isa 7.14 nature of the human messiah's coming is miraculous)
以賽亞書7: 14 彌賽亞以人的樣式降臨這原本就是一件**神奇的事**
2. Isa 9.6-7 the messiah will come and reign with divine power
以賽亞書9: 6-7 彌賽亞會以**神聖的能力**來臨並掌權
3. Isa 11.1-5 in the millennium the Spirit of Immanuel would rule and spread out over all the earth
以賽亞書11:1-5 在千禧年間，**以馬內利的靈**會掌權並遍及全地

KEY IDEAS IN ISA 7-12: THE “IMMANUEL PROPHECIES”

關於以賽亞書7-12章裡 「以馬內利預言」的主要思想

1. *JHVH of hosts* is used of God 10x in the context of political and military world events

在關乎政治及軍事的內容中, 提到了萬軍之耶和華有10次之多

2. Isaiah and Ahaz are pictures of contrast:

以賽亞及亞哈斯就像是對比圖

✻ One has seen the Lord and one has not 一個看見了主, 而另一個沒有

✻ One trusts Immanuel and one trusts Assyria

一個信靠以馬內利, 而另一個信靠亞述

3. Central message in 7-12: deliverance from the enemy comes only through Immanuel and not Assyrian (worldly) politics or religion

7-12章裡的信息重點: 唯有藉著以馬內利, 而不是亞述(世界的)政治或宗教, 才能從仇敵中被拯救出來

CHAPTER 7-8 OVERVIEW

7-8章縱覽

1. Isaiah 7 was addressed to Ahaz

以賽亞書第7章是對亞哈斯說的

a. He was challenged to believe a sign from JHVH and trust Immanuel over Assyria

他被挑戰要相信一個來自於耶和華的兆頭, 並要信靠以馬內利, 勝於信靠亞述

b. His unbelieving alliance would bring Judah into the path of judgment along with Israel

他那不信的同盟將會把猶大並以色列一同帶往審判的路

CHAPTER 7-8 OVERVIEW

7-8章縱覽

2. Isaiah 8 addresses the people of Judah

以賽亞書第8章是對猶大的百姓說的

a. A 'sign' was given to the people of 'speedy' Assyrian judgment like a flood

給百姓一個兆頭是關乎亞述的審判急速而來，猶如洪水漲溢

b. In the "Day of Assyria" a remnant would arise who were standing by faith in 'Immanuel's land'

在「亞述的日子」裡，有一班餘民會興起，他們會在「以馬內利之地」憑信而立

CHAPTER 9-10 ISRAEL AND ASSYRIA IN A FIVE-STEP JUDGMENT

第9-10章: 以色列及亞述在一個五步的審判中

1. 9.1-7 first the **promise of mercy**: Immanuel's light will shine into the darkest place restoring joy to Israel

9:1-7 首先是憐憫的應許: 以馬內利的光會照在死蔭之地, 並恢復以色列的喜樂

2. 9. 8-10.4 the **present judgment**: Israel must first be devastated for her great sins

9:8- 10:4 當下的審判: 以色列必須先因著她極大的罪惡而被摧毀

3. 10.5-19 **Assyria's Judgment**: the appointed rod of JHVH's anger will be broken

10:5-19 亞述的審判: 那被指派為耶和華怒氣的棍, 將會被折斷

CHAPTER 9-10 ISRAEL AND ASSYRIA IN A FIVE-STEP JUDGMENT

第9-10章: 以色列及亞述在一個五步的審判中

4. 10.26-34 Assyria's final emboldened 'siege' of Jerusalem fails and marks the end of their ascendancy

10: 26-34 亞述最後一次對耶路撒冷無畏地「攻城」失敗後，也代表他們支配地位的結束

5. 10. 20-25 a small remnant of Israel returns: the 'redemptive' value of judgment is the return to Immanuel's land of those with total reliance upon Him

10: 20-25 有一小群以色列的餘民會歸回: 審判的「救贖」價值是那些完全依靠祂的人歸回以馬內利的土地上

PART ONE: ISA. 9.1-5

MERCY SHINES IN GALILEE

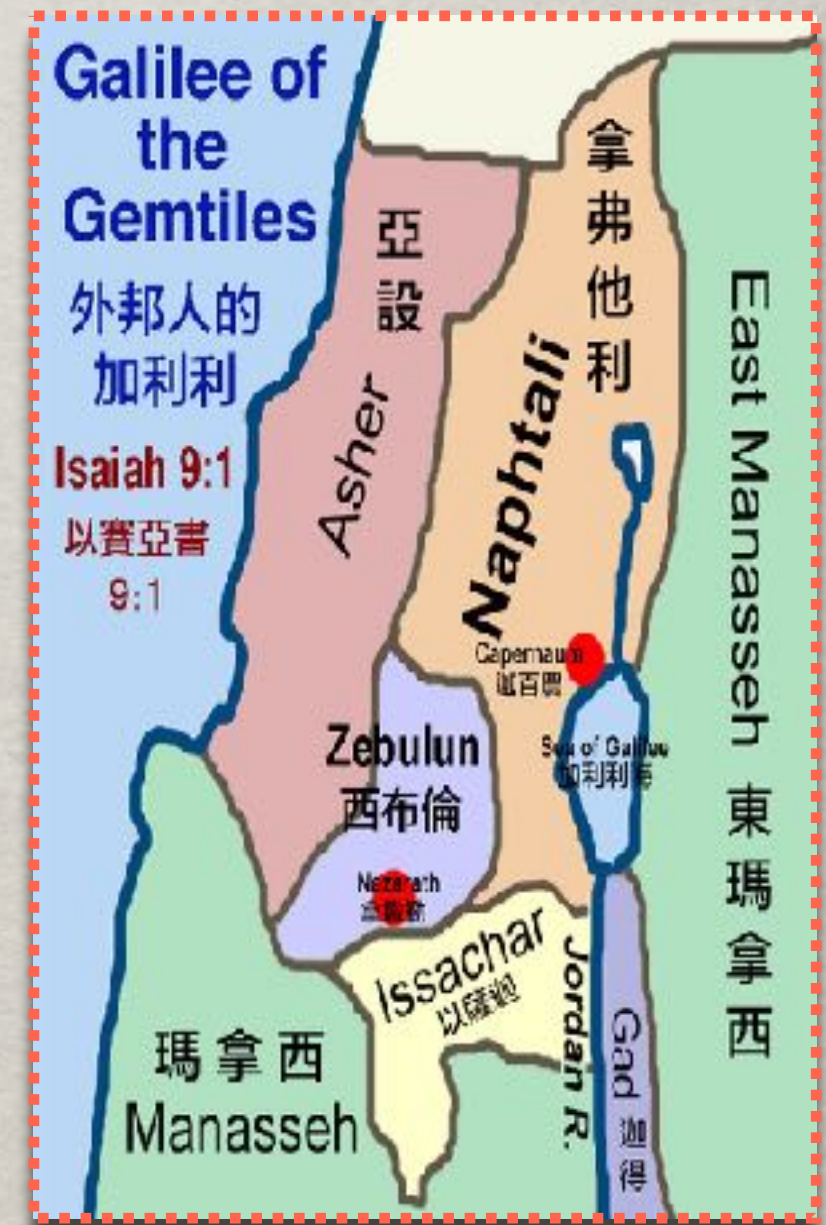
第一部：以賽亞書 9:1-5 憐憫在加利利發光

Is. 9.2 The people who walk in darkness will see a great light; Those who live in a dark land, The light will shine on them.

賽9:2 在黑暗中行走的百姓看見了大光；住在死蔭之地的人有光照耀他們。

- After “that Day” of contempt Immanuel will come in glory and light to the darkest places in No. Israel

在蔑視的「那日子」之後，以馬內利將在榮耀和光明中來到以色列北部最黑暗的地方



PART ONE: ISA. 9.1-5

MERCY SHINES IN GALILEE

第一部：以賽亞書 9:1-5 憐憫在加利利發光

● Surprise: He comes first to *Galilee of the Gentiles*

驚喜：他先到外邦人的加利利那裡

- ✿ Called 'Galilee of the goyim' because whole land re-populated with foreign 'goyim'

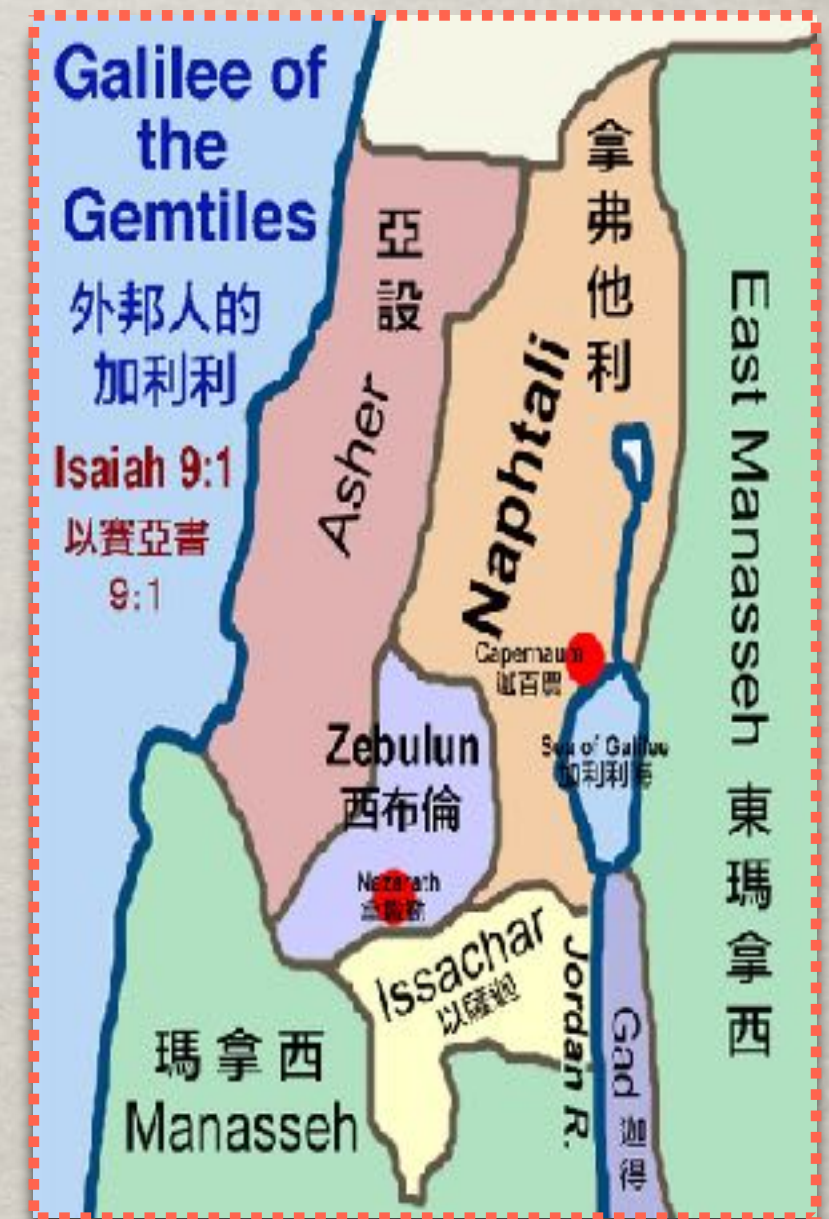
稱為「外邦人(戈伊姆)的加利利」，是由於整個土地都重新居住了外邦人(戈伊姆)

- ✿ Zebulun and Naphtali were the first tribes taken into captivity in the days of Peka **2ki 15.29**

西布倫和拿弗他利是比加時代第一批被俘的支派
王下15:29

- ✿ 9.3 Immanuel will multiply and increase Galilee's joy in His presence as if rejoicing over harvest or over the spoils of victory

以馬內利會加增加利利的喜樂，在祂面前歡喜，好像收割的歡喜，像人分擄物那樣的快樂



PART ONE: ISA. 9.4-6

THREE CAUSES OF THIS JOY

第一部: 以賽亞書 9:4-6 造成這喜樂的三個原因

Three reasons for this freedom and joy are introduced by the conjunction “For”
這自由和喜樂的三個原因是從「因為」這個介系詞作為開始

Is. 9.4 For You will break the yoke of their burden.

賽9:4 因為他們所負的重軛和肩頭上的杖……你都已經折斷

#1: The yoke of Assyria's oppression will be broken as in the days of Midian

亞述壓迫的軛將如同米甸的日子一樣被折斷

- ✻ Gideon broke the yoke of Midian after 7 yrs
基甸在7年之後折斷了米甸的軛
- ✻ The victory came when the light shone in the darkness from broken lanterns and the enemy fled
勝利來自於在黑暗中打破了罩著燈的瓦器，
燈所發出的光，使仇敵逃跑
- ✻ This took place in the valley of Jezreel (Galilee)
這個發生在耶斯列平原(加利利)



PART ONE: ISA. 9.4-6

THREE CAUSES OF THIS JOY

第一部: 以賽亞書 9:4-6 造成這喜樂的三個原因

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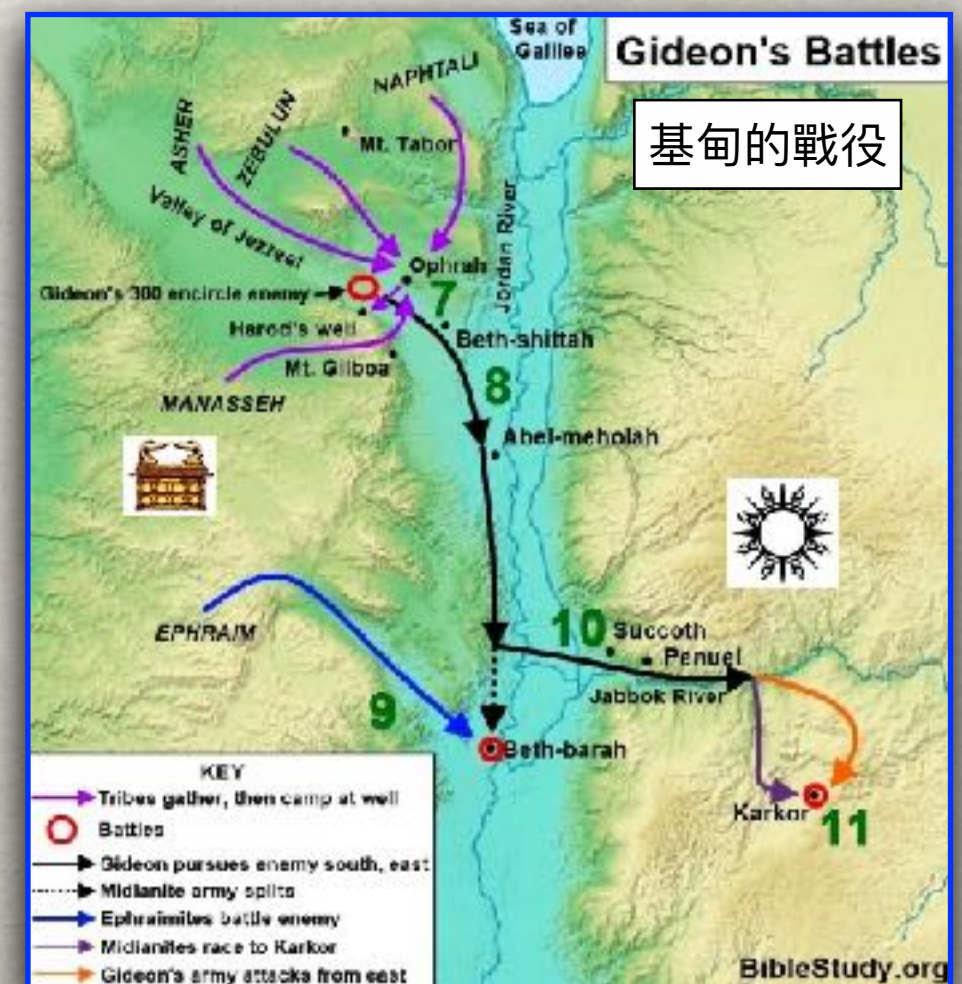
這自由和喜樂的三個原因是從「因為」這個介系作為開始

*Is. 9.5 For every boot ..and cloak..
burned in fire*

賽9:5 所穿戴的盔甲……都必作為可燒的

☼ The wars will be over and the uniforms
burned

戰爭將結束，戰服將被燒毀



ISA. 9.6 IMMANUEL COMES TO REIGN PERFECTLY

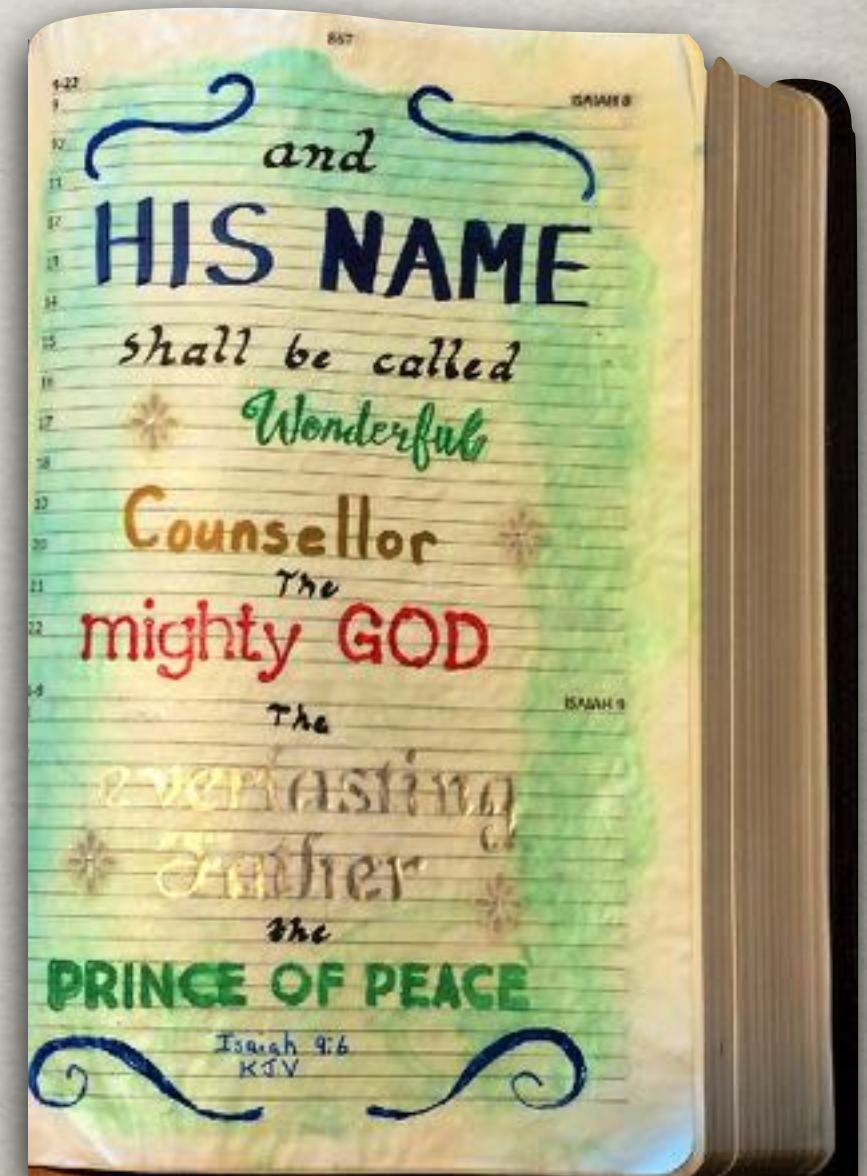
以賽亞書9:6 以馬內利來臨並完美的統治

Third reason for joy in Galilee:
在加利利喜樂的第三個原因

Is. 9.6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:

賽9:6 因有一嬰孩為我們而生；有一子賜給我們。
政權必擔在他的肩頭上；

- “*A child is born*” connects back to *Isa 7.14*
「有一嬰孩…而生」連上了以賽亞書7:14
- “*Unto us*” “*is given*” the child is given to all Israel as ruler in such contrast to Ahaz
「賜」「給我們」-這孩子是給了全以色列作為統治者的, 跟亞哈斯是個對比



~他名稱為*奇妙策士、
全能的神、永在的父、
和平的君*~

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Third reason for joy in Galilee:
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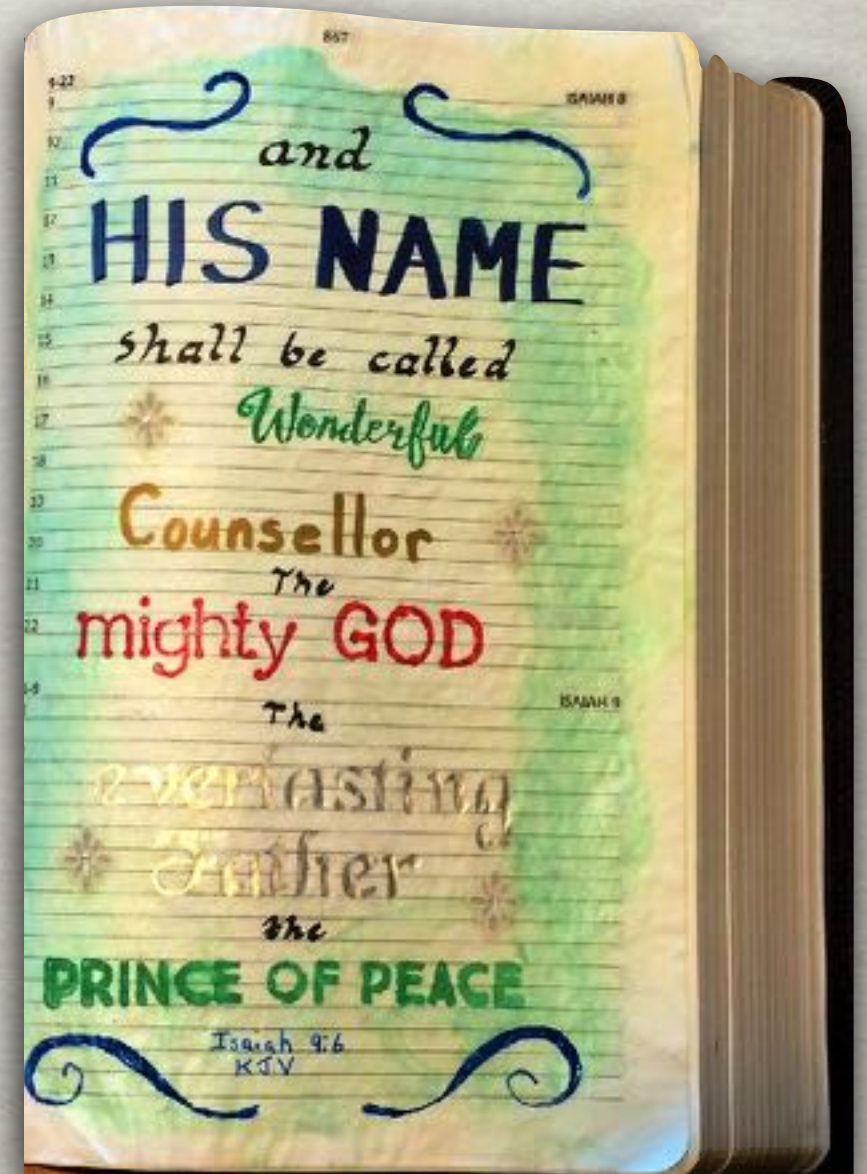
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賽9:6 因有一嬰孩為我們而生；有一子賜給我們。
政權必擔在他的肩頭上；

“*And the government will rest on His shoulders*”
「政權必擔在他的肩頭上」

★ Ruling not as a child but as Immanuel
“*upon his shoulders*” - like the stones of the tribes
不是作為一個孩子來統治，而是作為以馬內利
「擔在他的肩頭上」-如同代表各支派的寶石

★ Which the high priest wore 那是大祭司穿戴的



~他名稱為*奇妙策士、
全能的神、永在的父、
和平的君*~

ISA. 9.6 FOUR DESCRIPTIVE TITLES ADDED TO IMMANUEL AS HE REIGNS

以賽亞書9:6 四個描述性的頭銜添加給 以馬內利的統治

“*Name shall be called...*” - Immanuel is given 4 titles of respect and honor describing his reign

「他名稱為……」－以馬內利被授予4個尊重和榮譽的頭銜，以描述祂的統治

#1: “*Wonderful counselor*” = lit. in Hebrew = “wonder of a counselor,” “miracle of a counselor”

「奇妙策士」=希伯來文函意=「策士帶來的奇妙」=「關於一位策士的神奇」

✿ “*Counselor*” is referring to his wisdom in ruling, warfare, decisions, peacemaking

「策士」是指祂掌權、爭戰、做決定、帶來和平時的智慧



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- ✻ “*Wonderful*” = expresses the supernatural nature of his wisdom with spiritual and prophetic understanding

「奇妙」=用屬靈和先知性的理解來表達他智慧的超自然本質

- ✻ This child will grow up to rule with a wisdom *greater than Solomon* cf. Matt. 21-22

這個孩子長大後，將以比所羅門更偉大的智慧來掌權（見馬太21-22章）



ISA. 9.6 FOUR DESCRIPTIVE TITLES ADDED TO IMMANUEL AS HE REIGNS

以賽亞書9:6 四個描述性的頭銜添加給 以馬內利的統治

#2: “**Mighty God**” = lit. in Hebrew = ‘El Gibbor’

“God of might”

「**全能的神**」= 希伯來文意= 「強壯的」

= 「大能之神」

- ✿ Jewish and Christian scholars since the middle ages have tried to twist the Hebrew words to mean “great hero” to try to refute the divine nature of this messiah

自中世紀以來，猶太和基督教學者一直試圖扭曲這希伯來語為「偉大的英雄」，並嘗試地去駁倒彌賽亞的神性

The child will become
這孩子會成為

Mighty God
Isaiah 9:6-7

全能的神

以賽亞書 9:6-7

ISA. 9.6 FOUR DESCRIPTIVE TITLES ADDED TO IMMANUEL AS HE REIGNS

以賽亞書9:6 四個描述性的頭銜添加給 以馬內利的統治

- ✻ But when **El Gibbor** is used elsewhere in OT always means *mighty God* (cf. Isa 10.21, Deut 10.17; Jer 32.18)

但是，當El Gibbor在舊約的其他地方使用時，總是意味著**全能的神**。（見賽10:21, 申10:17, 耶32:18）

- ✻ There is no way around the clear prophecy that the child Immanuel will become “*divinely strong*” to enforce His miraculous counsel

不該繞過這明確的預言而認為以馬內利這孩子將成為“**神性的強壯**”，來增強祂的奇妙策士之能

The child will become
這孩子會成為

Mighty God
Isaiah 9:6-7

全能的神
以賽亞書 9:6-7

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以賽亞書9:6 四個描述性的頭銜添加給 以馬內利的統治

#3: “*Eternal Father*” 「永在的父」

- ✻ Lit. in Hebrew = ‘**Abi ad**’ = “father of eternity”
希伯來文之意 = ‘**Abi ad**’ = 「永恆的父親」
- ✻ Different from God the Father
跟天父 (父神) 的意思不一樣
- ✻ The meaning neither emphasizes the length of his reign (eternal) nor His eternal nature (God the Father)
這個意思既不強調祂統治時間的長短(永恆), 也不強調祂永恆的本質(父神)
- ✻ It is a title given to Immanuel describing the fatherly, loving care He will display as He saves and rules his people throughout the ages and forever
這是給以馬內利的一個頭銜, 形容在世世代代及永恆裡, 當祂在祂的子民中施行拯救及掌權時, 所展現出如父親一樣的慈愛照顧

EVERLASTING
FATHER
永在的父

ISA. 9.6 FOUR DESCRIPTIVE TITLES ADDED TO IMMANUEL AS HE REIGNS

以賽亞書9:6 四個描述性的頭銜 添加給以馬內利的統治

#4: “*Prince of peace*” 「和平的君」

- ✻ Lit. in Hebrew = ‘Sar shalom’ = “prince of peace”
希伯來文的意思 = ‘Sar shalom’ =
「和平的君」（平安的王子）
- ✻ Immanuel brings peace to His Kingdom
以馬內利將平安帶給祂的國度
- ✻ “Shalom” in Hebrew means peace, blessing, healing,
well being and reconciliation
“Shalom”（沙隆）在希伯來語中的意思是和平、
祝福、醫治、幸福與和解



ISA. 9.6 FOUR DESCRIPTIVE TITLES ADDED TO IMMANUEL AS HE REIGNS

以賽亞書9:6 四個描述性的頭銜 添加給以馬內利的統治

#4: “*Prince of peace*” 「和平的君」

- ✻ As “*Prince of peace*” His rule will bring shalom outwardly to the nation and inwardly to all under His throne
作為“**和平的君**”，祂的統治將帶來國家外在的和平，並將內在的平安賜予所有在祂寶座下的人

John 14.27

*“Peace I leave with you;
My peace I give to you; not
as the world gives do I give
to you. Do not let your heart
be troubled, nor let it be
fearful.”*

約翰福音14:27

我留下平安給你們；
我將我的平安賜給你們。
我所賜的，不像世人所賜
的。你們心裏不要憂愁，也
不要膽怯。

ISA. 9.7 IMMANUEL'S REIGN PROMISED

以賽亞書9:7 以馬內利的掌權是已被應許的

✻ *Is. 9.7*

*There will be no end to the increase of His
government or of peace on the throne of David
and over his kingdom,*

以賽亞書9:7

他的政權與平安必加增無窮。
他必在大衛的寶座上治理他的國，

✻ Immanuel's gov't. will continually expand
worldwide even as it re-establishes peace to the
throne of David in Israel

以馬內利的政權將不斷地向全世界擴張，甚至
也發生在以色列重建大衛寶座的和平時

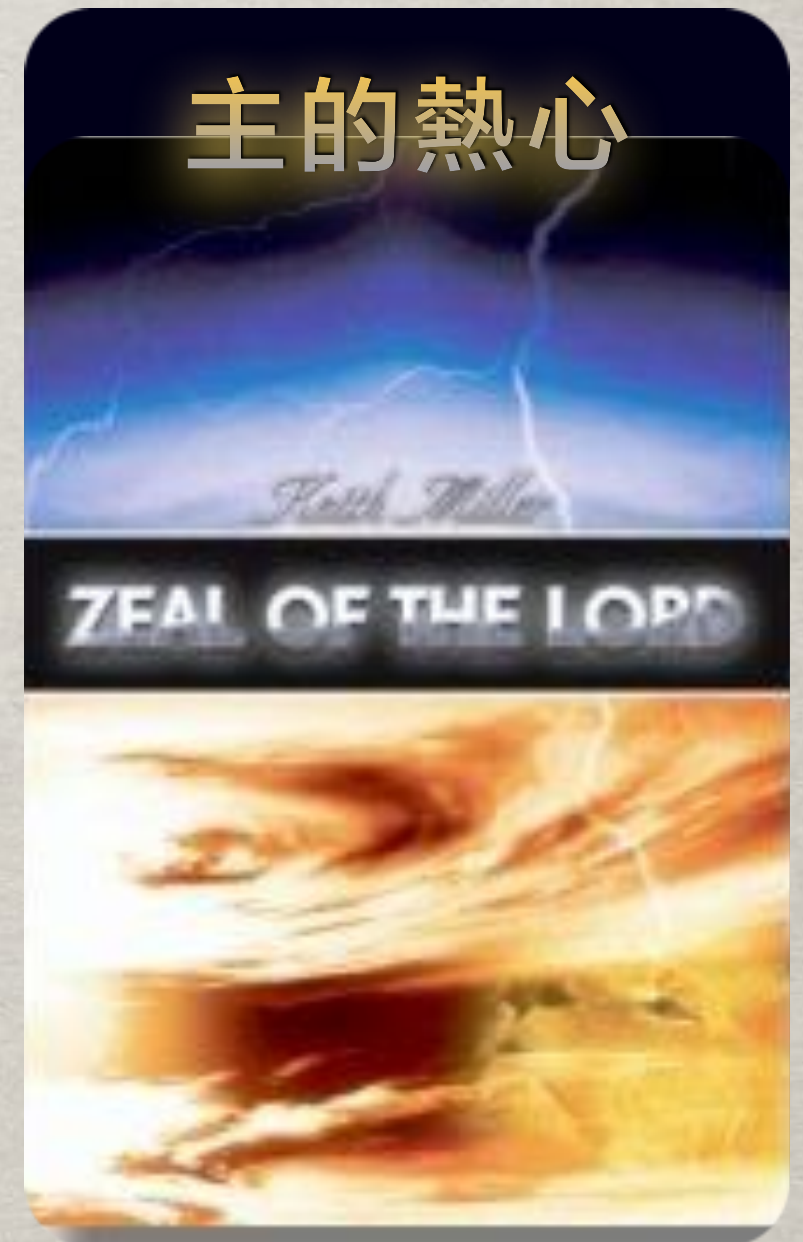
*More 'seed form'
messianic prophecies
pointing to a future
coming of Immanuel*

更多「種子形式」的
彌賽亞預言
指向了未來
將要來臨的彌賽亞

ISA. 9.7 IMMANUEL'S REIGN PROMISED

以賽亞書9:7 以馬內利的掌權是已被應許的

- ✻ *To establish it and to uphold it with justice and righteousness from then on and forevermore.*
以公平公義使國堅定穩固，從今直到永遠。
- ✻ Justice and righteousness established forever
公平與公義將永遠被建立
- ✻ *The zeal of the LORD of armies will accomplish this.*
萬軍之耶和華的熱心必成就這事。





PART TWO: ISA 9.8-10.4 - JUDGMENT OF ISRAEL: CRIME AND PUNISHMENT

第二部：以賽亞書9:8-10:4

以色列的審判：罪行和懲罰

PART TWO: ISA 9.8-10.4 - JACOB'S CRIME AND PUNISHMENT 第二部：以賽亞書9:8-10:4 雅各家的罪及懲罰

How JHVH brings judgment upon Jacob
(No. Israel)

神如何將懲罰帶給雅各家(以色列北國)

1. The Word falls like a Hammer

話如同錘子落下



✿ *Is. 9.8 The Lord sends a WORD against
Jacob, And it falls on Israel.*

賽9:8 主使一言入於雅各家，落於以色列家。

- After each of the 4 strikes, JHVH's angry hand is raised for another blow (9.12,17,21,10.4)

在四次打擊中的每一次之後，耶和華憤怒的手都會舉起來再次打擊 (9:12, 17, 21, 10:4)

✿ *Is. 9.12 For all this his wrath is not turned away,
but his hand is stretched out still.*

賽9:12 耶和華的怒氣還未轉消；他的手仍伸不縮。



PART TWO: ISA 9.8-10.4 - JACOB'S CRIME AND PUNISHMENT

第二部：以賽亞書9:8-10:4 雅各家的罪及懲罰

Is. 9.8 The Lord sends a WORD against Jacob, And it falls on Israel.

賽9:8 主使一言入於雅各家，落於以色列家。

9.8-12 -punishment 雅各家的罪－懲罰	Pride 驕傲 Enemy jaws will eat your land 敵人要張口吞吃你的土地
9.13-17 - punishment - 以色列的罪－懲罰	Incorrigible disobedience 無藥可救的不順服 Good men and priests cut off 長老跟尊貴人都必敗亡
9.18-21 - punishment - 以法蓮的罪－懲罰	Tribes devour each other 支派彼此相吞 Manasseh and Ephraim are devoured 瑪拿西跟以法蓮都被吞滅了
10.1-4 - punishment - 律法師的罪－懲罰	Judges and religious leaders evil 審判官及宗教領袖的邪惡 No more covering and wealth 不再有財富及遮蓋



PART THREE: ISA 10.5-19

THE JUDGMENT OF ASSYRIA

第三部：以賽亞書10:5-19 亞述的審判

PART THREE: ISA 10.5-19
THE JUDGMENT OF ASSYRIA
第三部: 以賽亞書10:5-19 給亞述的審判

Is. 10.5 Woe to Assyria, the rod of My anger And the staff in whose hands is My indignation,

賽10:5 亞述是我怒氣的棍，手中拿我惱恨的杖。

Isa 10.5-11 Pride
以賽亞書10:5-11 驕傲

Pride will cause Assyrians to over-reach
their authority as the rod of God
驕傲使亞述過度伸展他們作為神的杖的權柄

Isa 10.12-14 Presumption
以賽亞書10:12-14 自以為是

Their arrogance imagined their power was
self-generated and not God-granted
他們的傲慢以為他們的力量是自我產生的，而不是神賜予的

Isa 10.15-19 Rebellion
以賽亞書10:15-19 背叛

The HOLY of Israel will be a fire
destroying all the Assyrian as 'trees'
以色列的聖潔會成為火，毀滅所有亞述的「樹」

Isa 10.28-34 Anger
以賽亞書10:28-34 憤怒

The swift attack and brazen plans against
Jerusalem suddenly cut off at the roots
對耶路撒冷的迅速攻擊和厚顏無恥的計劃
突然被斬斷了根基

BATTLE CHARGE OF SENNACHERIB 30 YRS LATER

30年後西拿基立的戰鬥衝鋒



PART FOUR: ISA 10.20-27

IN THAT DAY “SHEAR JASHUB”

第四部: 以賽亞書10:20-27 到那日「施亞雅述」

According to some modern Jewish tradition eagles will transport the remnant of the Jewish People to their homeland with the Messiah's arrival.

The people, trapped in their sophisticated existence of information and technology, yearn-p/ for a time when life will be infused with meaning and purpose.

The darkest part of night disperses as the sky lightens with the promise of a new day. The Redeemer has come to take the exiles home.

根據一些現代猶太傳統，老鷹會隨著彌賽亞的來臨，將猶太人的餘民帶回他們的家鄉。人們陷在高端的現代資訊和科技時，便會嚮往有一段生命是充滿了意義和目的。就如天上的曙光會驅散了最深的黑夜，新的一天也會照著應許而來。救贖主來了，要把被擄者帶回家。

PART 4: “IN THAT DAY” SHEAR JASHUB

ISA 10. 20-27

第四部：「到那日」施亞雅述－賽10:20-27

*Is. 10.20-21 Now **in that day** the **remnant** [shear] of Israel, and those of the house of Jacob who have escaped, will no longer rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel. A **remnant will return** [shear jashub], the **remnant** [shear] of Jacob, to the **mighty God** [El Gibbor].*

賽10:20-21 **到那日**，以色列所**剩下的(施亞)**和雅各家所逃脫的，不再倚靠那擊打他們的，卻要誠實倚靠耶和華－以色列的聖者。²¹ **所剩下的(施亞雅述)**，就是雅各家所**剩下的(施亞)**，必歸回全能的神。

THE REMNANT FURTHER CLARIFIED:

更進一步的澄清餘民的事

1. V.22 ONLY A SMALL PART OF THE WHOLE RETURNS

第22節－整體中只有一小部分會歸回

2. V.20 THEY HAVE LEARNED JACOB’S LESSON: TOTAL RELIANCE UPON THE HOLY OF ISRAEL

第20節－他們學到了雅各的功課：完完全全的倚靠以色列的至聖者



PART 4: "IN THAT DAY" SHEAR JASHUB

ISA 10. 20-27

第四部：「到那日」施亞雅述－賽10:20-27

*Is. 10.20-21 Now **in that day** the **remnant** [shear] of Israel, and those of the house of Jacob who have escaped, will no longer rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel. A **remnant will return** [shear jashub], the **remnant** [shear] of Jacob, to the **mighty God** [El Gibbor].*

賽10:20-21 **到那日**，以色列所**剩下的(施亞)**和雅各家所逃脫的，不再倚靠那擊打他們的，卻要誠實倚靠耶和華－以色列的聖者。²¹ **所剩下的(施亞雅述)**，就是雅各家所**剩下的(施亞)**，必歸回全能的神。

THE REMNANT FURTHER CLARIFIED: 更進一步的澄清餘民的事

3.V.25 REMNANT LIVED IN HOPE THAT JHVH'S
ANGER WILL NOT LAST FOREVER BUT WILL BE
TURNED UPON ASSYRIA

第25節－餘民活在盼望中，願耶和華的憤怒不會永遠的持續下去，而是轉向亞述

4. V.27 IN THAT DAY THE YOKE OF ASSYRIA WILL
BE REMOVED

第27節－到那日，亞述的軛將會被除去



PART 5: PAUL DEFINES THE REMNANT OF ISRAEL

第五部：保羅對於以色列餘民的定義

*Rom. 9.27 Isaiah
cries out concerning
Israel,
“THOUGH THE
NUMBER OF THE
SONS OF ISRAEL BE
LIKE THE SAND OF
THE SEA, IT IS THE
REMNANT THAT WILL
BE SAVED;*



羅馬書 9:27

以賽亞指着以色列人
喊着說：

「以色列人雖多如海
沙，得救的不過是剩
下的餘數；

1. PAUL INCLUDES ISAIAH IN HIS LONGING FOR THE JEWS BY SAYING
“ISAIAH CRIES OUT...”

保羅把以賽亞包括在他對猶太人的渴望中，說“以賽亞喊著說……”

2. PAUL SEES THIS PROMISE APPLIED TO THOSE FEW JEWS WHO RECEIVE
THE MESSIAH 保羅看到這個應許，適用於接受彌賽亞的少數猶太人身上

3. IN FACT THE JEWS HAVE NEVER RETURNED AS A REMNANT UNLESS
1948 MARKED THE BEGINNING

事實上，若不是1948年標誌著開始，猶太人從未以餘民的身份歸回過

N E X T W E E K :

ISAIAH 11-12

下週：以賽亞書11-12章

IMMANUEL

PROPHECIES PART 4:

“A SHOOT WILL
SPRING FROM THE
STEM OF JESSE”

以馬內利的預言4:

「從耶西的本必發一條」

